

PETER DUNOFF

THE GREAT LAW

LIFE, LIGHT, FREEDOM

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Thou shalt love the Lord thy God.

The human race is trying to-day to solve many important problems, but they have not yet stopped to consider which is the most important to be solved. About this there is a great dispute. Up to the present time, they have considered the economical problem, the question of food, thinking that this is the most important one. This is true, but I ask, the question of food, which has been considered for thousand of years, has it been fully solved? It is decided only for a time, in part, but in reality it remains unsolved.

Others say the most important question for solution is the question of enlightenment. And truly, humanity, for thousand of years, have been seeking enlightenment, but have they in reality attained it? This question also remains unsolved. Others still consider another question. They say that every country must be strong, mighty, to have a powerful army, that they may stand against their enemies. And this is true. But which country, through its strength, has solved the question of its existence, at least, for two or three thousand years? Up to the present time, all the existing

countries have risen to a certain height, and then disappeared. Therefore, there is one more important problem which has not yet been solved. This problem is neither national neither social nor a question for the learned. The nations have always something to occupy themselves with, and the learned also, but the most important problem which mankind should consider is the question of the human soul, or the question of the human spirit in connection with the human mind. Because „man“ is something greater than „human mind“. The human mind is only a servant of the human spirit; the human heart is a servant of the human soul, and the human will is a servant of both the human spirit and the human soul.

Man, by his origin, by his nature, is something great! If you understand „man“, if you believe in him, not in that which he outwardly manifests, you would have seen how great a creature is „man“. Would you call a „man“ that merchant who sells you a cloth that is not worth the money? Would you call the professor who teaches you, and in times debases you, a „man“? Would you call a „mother“ that woman who aborts her child at five or six months? Would you call a „man“ that father who takes advantage of his son? Would you call a „man“ that statesman who issues foolish laws? We must define what is „man“. It is said that „man“ is a being who thinks. That is true, but he is at the same time something more, something that creates. And we must add at once that that which is really great cannot be fully defined.

The most important problem which occupies

the mind of the learned is the problem of the higher conscious Life. You will say that this Life is born through the sustainance of light, heat food, clothing, etc. But life which is born through the, sustainance of heat is not life; it is only a certain energy which has need of sustainance. The true Life gives birth to all these things. When we receive Life, it carries within itself light; it carries within itself heat; it carries within itself food; it carries within itself clothing. Life is something mighty when you understand it. You will say, Yes, but what do the learned people say about life?—The learned may say what they like—this is excusable for them—but they have not yet understood the first principles of Life. We will say to them, Can you raise this dead man? After all, they cannot fully cure the sick! The sick of to-day die with or without the aid of the physician; then, what use have we of them? With teachers people die, and without them they die; with teachers they steal, and without teachers they steal; with clergymen they steal, and without them they steal. Then, what have we gained from the service of mankind? But you will say we must have law and order in the world. In what do law and order consist? The bandits, when they form a company, have also law and order; and the ants have law and order; the bees, too, have law and order. If you find yourself near a bee-hive, you get away as quickly as possible. Why? Because there reign law and order. They have rapid firing guns.

The important problem for us to solve is that of Life. But you say man dies, and that ends all.

I agree with you, people die, but have you solved the question of death? Death is due to the fact that people have not yet solved the true problem of Life. They have not yet attained Life. Christ says: „Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, with all thy mind, and thy neighbour as thyself.“ Why? Because the source of this great Life is Love. What is Love? Love is the source of this Life, which contains in itself light and heat, food, clothing, and power. It contains everything in itself. Life is the most precious thing that has manifested itself. Of all those who have so solved the problem of Life, it is said in the Scriptures: „And this is Life eternal, that they should know Thee the only true God.“ We do not understand by the word „God“ a being outside of ourselves, to whom people can bow, but we understand by „God“ the source of Life. This shows that the Infinite can manifest itself as finite. Therefore, we, the people of this world, as a manifestation of this Infinite, are solving a great problem, namely, how eternal Life may manifest itself inside of the finite. In order that this Life may manifest itself, we must have a true knowledge. Love and Wisdom are the two principles which will create harmonious relations among all mankind for the manifestation of the divine Life, the only true Life.

Every person must know why he has come on earth. If you are asked why you have come on earth, you will say this is not an important question. — How strange! If you ask a child of the

first grade why he goes to school, he will say, of course, I go there to learn; and he will readily show you the primer in which he is learning to read. He can also tell you his teacher's name, and who his father and mother are. That child knows everything which is required of him as of a child. But if to any civilised man is put the same question, namely, why he has come on earth, whence he has come, and whither he will go after finishing this earthly life, he will say, I don't know, or, I shall go to the other world. This is the condition of many people, and even of our great philosophers. For thousands of years, the philosophers have been discussing in their discourses the question, is there a God, or is there no God? is there a soul, or is there no soul? Some of them have decided there is a God, and some other have decided there is no God. Some have decided there is a soul, and some other again have decided there is no soul. They decide all problems very easily. And drunkards, when they are drunk, beat each other. They also solve problems very easily, but the next evening they do the same thing, the third evening again the same. They solve the question for a time, for one evening only. We say the same thing of the man who has just died, all is finished, he is dead. Yes, finished for a time, but not for always. Nothing in nature is lost. You ask, where did this man go? I ask, from where did he come? From whence he came, there he returned. Such ist the law. Things always return from where they came, and all things, be they rational or not, return always to God. This rational

beginning, which is without end — endless, we call it the Law of Love.

What is Life? There is a great dispute about this question among the people. We insist that there is no necessity for this dispute. Why? Because the attributes of Life are: rationality, light, and heat, etc. Should there be any dispute about life under these conditions, as long as there is a dispute, life is not rational. All people have the same conception of life, and all desire it. All people acknowledge love and desire it, but when? When they are young, they acknowledge love, but when they become old, they deny it. In love there is this quality — when you learn to love a person, or object, they become valuable. Why? Because you can prize only those objects which contain life in themselves. Everything which contains life contains value. If you love your friends, you write them letters, and relate them pleasant incidents, but if your love turns to dislike, you forget them. Then, what is love? Love is a power which strengthens a man, gives him impulse, energy. Some say, when one falls in love, he has no more desire for study. This is not true. True love carries in itself impulse, a desire for greater knowledge. He whose heart is inflamed, he studies and applies himself better, on account of it. It is said also that love makes people absent-minded. That which makes people absent-minded is not love; it is not love which prompts the wolf to eat the lamb, nor is love which urges the thief to steal the money of the rich man.

When some one falls in love with the pro-

perty of another, and wants to deprive him of it, that is also not love. Love has this attribute that, when one truly falls in love, he does not only highly prize the object of his love, but his heart expands, and he becomes more and more generous in all his deeds. When some one truly loves, his purse is always open, he resembles an everflowing fountain. He is not like a barrel filled with wine of which an account is kept how much is taken out, and how much remains, but he resembles the fountain which continuously flows, but still remains full. Therefore, if you have that unceasing flow, like a living fountain, then love has come to you. If you can see only the good in people, if, when you raise your eyes towards heavens, you can see and understand the things written therein, then you are on the threshold of that great divine Life, and Love has come to you!

I am speaking to you of a great Science which has its foundation within you. You have experience in life,—whether you admit it or not, that is a different question. You have come on this earth many times in different forms,—whether you remember it or not, whether you admit it or not, it is written in the annals of nature. What you believe—that is a personal question, that is important only for you, but not for all men. The important thing is that which is written in nature. You will say, I do not remember. Neither does he who has become drunk remember anything, but the saloon-keeper remembers it, and writes it in his tablet. He writes that on a certain date you have drunk with a certain person a certain amount of wine; you declare that you do not

remember; he calls you before the court, and the judge decides that you must pay, whether you remember it or not. Just so, nature has a great book in which she records everything. Why do you not remember it? Because you have to pay to the saloon-keeper. Those who remember are those creditors to whom something is due, but those who do not remember are those debtors who have something to pay.

Man is a being who has many times come from God, and has returned to Him. So it is written. What you believe, and what are your convictions, that is a personal matter. All rational beings have their own special beliefs and convictions. On the other hand, it is not important only to believe in whatever because the true solution of the problems of Nature is not belief, but the knowledge of the laws of Life. So the main question for us is the question of Life.

It does not interest us who will be the next president, who is the richest man in the world, or who is the most learned man. Why? Because children can answer these questions. We solve one of the most important questions — Life and its fundamental principles, and laws. If you want to live, and want your life to have meaning, and to improve it, we will show you the way, we will tell you: Accept love! — Which love, the love of the young? — No! — The love of the old? — No! — Why the young and the old become untrue? — The young are inconsistent, they grow tired, and desert their first love, and marry some one else. The old die before paying their debts. May God

forgive them — they were old! Why should they die? A man who makes promises should not die. He must first fulfill his promise, and then die. If he promises something, and dies before fulfilling it, that means he had some hidden motive. You can excuse him, but we cannot. In the law of love every noble thought, every noble feeling, every noble desire must be fulfilled, no matter whether it be towards a mother, a father, a child, or any other being. The law is one and the same for all.

We must show the world that we carry within ourselves the great Life of God, that He lives within us, and we must live like Him. Why do people deny God? Because they are His debtors. Why do some believe in God, and accept Him? Because they want to borrow money from Him. According to us, he who believes, and he who denies God, do it for their personal interest. We, however, have a different idea of God. We want to serve Him because we believe all that we have, and are, we have received it from Him. We do not go to God to borrow money from Him; we do not deny that we are His debtors, but we know that in the universe there is a great wisdom which awaits us in the future. What do the present scientists know? Many things. But the things that the great philosophers, and the most learned men of to-day know, after two thousand years children will know more. After that time children will be more learned than the present philosophers. We ask, where then is our science? This is no reproach; we only mean that the true man has not yet revealed or manifested himself. When I come

to visit you in your home, and your heart is filled with resentment because I have come, do you think you reveal the true „man“? You come out and ask me, What do you want? — Please have you a place in your home for me to-night? — You begin to excuse yourself that it is no convenient, that you have no place, that your wife and children are not at home, that there is a hotel where I could go, etc. I ask, is this the true „man“? But if I tell you I am bringing you one hundred thousand in gold, then you will find a place for me, you will have the best bed freed for me, and more than that, you will even kill the fatted calf, not because of me, however, but for the sake of the one hundred thousand in gold. Does this reveal the true „man“, the noble „man“? You will ask yourself, is this man speaking the truth? I ask, who of you has, in such instances, acted according to God will? What have you to say about this question, you who consider yourselves noble? When all people live according to God's will, there will be no capital punishment, no prisons. Then the doors of all people will be open, and when some one meets you, he will say, Brother, I am so pleased that I have met you, come to my home, I have been expecting you for so long! You will say, Well, then our homes will continually be filled with visitors!—What strange ideas! I will not enter your home with evil intentions, but I will bring with me my blessings.

Once upon a time, there lived somewhere, in Palestine, a Jewish prophet, one of the great adepts of ancient times. He started on a journey, and after travelling a long time, he stopped toward

evening at the house of a very poor man, imploring him, Man of God, will you allow me to spend the night with you? — O, gladly, replied the man; my home and all I have is at your service, but I have not a crumb of bread to offer you. — Search please, see if you can find only a small piece. The man searched thoroughly, and at last found a very small piece. The prophet took it, and blessed it, and at once there appeared on the table a large loaf of bread. — Awake your children, call them also to come and eat!

We must understand that the man who fulfills the will of God, when he enters your home, carries his blessing with him. You may disagree with me in this, but it is a great truth. If this adept comes in to the world, bringing with him a grain of wheat, and says to you, Take this grain of wheat, it will solve the economical question, the question of bread. — In how many years? — In twelve years. You will not eat it, but will sow it in a good ground, and after twelve years, it will give such an abundance of fruit, that not only you, but all your relatives and friends may eat from it. Do you know how heavy this grain of wheat will be? As heavy as the whole earth. Therefore, even the smallest particle of life contains an enormous energy, and if we live in accordance with God's law, the Law of Love, this energy and power can be developed.

The people of to-day who do not understand life, say we must have money. In fact, money has increased, but food has decreased, and as a result of this avarice, our organisms have been deranged. We have everything in abundance, but we cannot

eat. One of the greatest millionaires in America, who owns forests, estates, dwellings, oil wells, etc., suffers from stomach trouble. He cannot eat anything, and the physicians have prescribed him a strict diet of only oats meal. He laments his fate, saying, although I possess many millions, I am compelled to eat oats, like a horse, because of my deranged stomach! We ask ourselves why his stomach was deranged. You will answer perhaps on account of the surrounding conditions. True, but the surrounding conditions are regulated by thoughts, feelings, and actions, may they be good or bad. We ask you what meaning has the life. You say to be wealthy. True, it is so, wealth is indispensable; in searching for wealth, we find the meaning of life; but we seek it wrongly because not material wealth, but love is the meaning of life, love is the wealth of the human soul. When we find God, or, in other words, when He comes to dwell in us, only then will that connection be formed which will give impulse to life. Then people will not ask each other if there is a God or not. When some one asks me if there is a God, I tell him, Come to see me to-morrow evening. When he comes, I invite him to dine with me, I converse with him pleasantly, and accompanying him to the door, I bid him a good-night. But he says, You have not told me anything about God! I answer, Come to see me again to-morrow evening. He comes. We again dine together, converse pleasantly, and again I send him away kindly. I never consider the question whether or not there is a God. Strange people to ask such a question, is there a God?--Why?--That is the most important ques-

tion. — You may also ask what is love. — I also do not consider the question of love. If I am a man of love, if I live in accordance with God's law, you will know me. If my trust in you is unchangeable, I will receive you in my home, and will say to you, Try me! It is not what I think, but how I live. That is the important question! For the solution of any important question, three great factors must be united in one: your thoughts, your feelings, and your actions; you must be consistent at all times. You may ask, is there a God? You will know it by the following: you ask from some one a loan of 1000 dollars, and you hear from him these words: certainly, with pleasure. Afterwards you ask for a loan of 2000 dollars, and you receive the same answer, without a tinge of hesitation; then you again will find yourself as it were before a fountain to which you can come with a big bucket, and fill it as many times as you like, on condition that you carry it yourself. People must have abundance, such an abundance that will tire them, and they themselves will say this is enough.

Christ says: „Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, with all thy mind, and thy neighbour as thyself“. This means that one must be completely filled with God's love. Some claim that, when one falls in love, he cannot work. This is not true. Then, and only then, will begin the true work in the world. Nowadays we toil, we do not work. Work will be a great problem for the futur race, for those great souls in whom there will exist no doubt about the life after death. They will be

those great souls who will solve the question of Life. If you ask such a person whether he knows you, he will not hesitate, but will invite you at once to come to his home. But you ask, From whence do you come? He answers, Come to-morrow evening to see me. You go to his home, you dine with him, he entertains you, converses with you in a most pleasant manner, and finally, in parting with you, he says kindly, If you ever have need of a friend, come to me. This is the example we must give to the world. Whatever we have, all must be brought, and laid upon the common altar of sacrifice. People have a wrong conception of sacrifice. They think that what they sacrifice is lost. Let me relate you the sacrifice of the grain of wheat. If the grain of wheat does not sacrifice itself, and fall on the earth, and die, what will be the condition of the farmer? He who dies deposits his strength, and his strength increases. This is one of the qualities of the sacrifice. Some say we must not make sacrifices, we must not give anything to anyone. That means that no one must sow, no one must plough. No, this cannot be, we must plough, and we must sow, but we must do it wisely. Therefore, we must have a solid foundation in our lives.

The fact that you are of a certain nationality, or that you are well educated, or that you have new conceptions of life, all this is not a foundation. The true foundation of Life is Love, and Love is Life. This Life we possess, but we have not yet made it manifest. I consider the present theories of life like puddles of water formed by the rain, and though the frogs are creaking therein, the

people drink from them for lack of something better.

According to my idea, frogs symbolize the great materialism which exists in the people of to-day, and causes them to desire more and more of the luxuries of life. Do you know how people understand materialism? I will give you an example. In the kingdom of the tenth dynasty of Egypt, during the reign of Pharaoh Zenobee, a law was issued by which all criminals were to be condemned to death. Two Egyptians committed the crime of offending the Apis, and then both received the death sentence. Pharaoh, in this case, changed the sentence to life imprisonment. But the jury issued the following decision: one of the criminals was to carry on his back a sack of wheat weighting two hundred pounds, the other was to carry a louse on his head. These men were to carry their respective punishments until some one volunteer to relieve them of their burdens. It was left to them to decide which one should carry the wheat, and which one the louse. The most cunning one said to himself, Who would be so stupid as to carry that sack of two hundred pounds on his back? it is impossible to carry such a burden! He chose the louse. Nothing was left to the other but to shoulder the sack of wheat. According to the decision of the court, they were to travel unceasingly. Neither had the right to relieve themselves of their burdens nor to stop to rest, until some one stopped them, and asked for a part of what they carried. The two men started out. The one that chose the louse asked the other, How is your load? Of course, the

louse was not heavy. The other with the two hundred pounds of wheat on his back groaned under his burden, and often turned toward God in prayer: O Lord, please lighten my burden just a little! After travelling sometime, a man stopped them on the road and asked, What have you in that sack? — Wheat, was the answer. — Will you give me a few pounds of it? — O, gladly, he replied, and after giving him all he desired, he continued his way. Then turning to the other, he asked, What are you carrying? — Lice, was the answer.—Oh, I don't want any lice, and hurried away. The trouble was that the louse began to multiply, and in one year's time, he carried hundreds instead of one, while the sack of wheat had been reduced to half of its weight during the year. In passing through some village, the people were glad to relieve him of part of his burden, and at the end of three years, he had only one grain of wheat left. The other who carried the louse, however, began to realize his sorrowful plight. Everywhere he was met with aversion. He found himself in a dreadful condition, indeed, and said, I considered myself wise when I chose the louse, but I find I was a fool!

And we, the people of to-day, solve our problems just in this way. Materialism — that is the louse. That louse will draw all the essence of life out of man. When materialism enters a man, it increases continually, until it crowds out every noble feeling or desire. If we lose all that is high and noble in us, if we lose our highest ideal, feelings, and thoughts, if we lose the divine in ourselves, I ask, for what do we live in this world?

Christ says: „Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, with all thy mind, and thy neighbour as thyself“. The present religion has misinterpreted this great law of Christ, by merely saying, Believe in the Lord! It is not said only to „believe in God“, but the great Law which solves all difficulties says, Thou shalt love the Lord thy God! However this verse „believe in God“ has been interpreted, when we refer to serving God, this is true. We cannot serve Him without faith, but to solve the most important question, a different faith is necessary, and this is that thou shalt love the Lord thy God. You ask, Do you not believe in God? — Show me your God in whom you believe. Show me the way in which you walk.—We believe in that God in whom our mothers and fathers believed. — Very well, did your father and mother fulfill the laws of the God in whom they believed? Were they fully healthy and happy? Just open your records, and see what you have done for that God in whom you believe.

I will relate you an interesting incident connected with such records. A very rich merchant fell seriously ill, and unconsciously found himself, for a time, in the other world. When he recovered consciousness, he at once called his sons together, and said to one of them, My son, bring me my two books in which I keep accounts. He brought the books. The father took them, put them in the fire, and burned them, and gave to each one of his sons what was coming to him, and said, Take that which is yours, that you may not call

me before the court after my death. I was carried in the other world, and saw, and understood what was the most essential for me. I want to live according to the will of God.

I ask, where are your account books? You say, We have none. I will take your accounts to see what is written in them. For instance, your neighbour has said something to your discredit, you hurry to write it in your account book. One of your friends has insulted you. You quickly write it in your account book. Is this fulfilling the will of your God? The merchant is accustomed to keep accounts; but the clergyman has also his account books. Then, what is the difference between these two men? The clergyman says this man does not believe in God. He notes his account, but when he is called to conduct a funeral service, or to marry some one, or to deliver a sermon on a special Sunday somewhere at a special invitation, he wants to be paid. They tell him, We have no money. He takes then out his account book and writes down: They have to pay me. I ask, is this according to God's will? Let all be consistent in that great Love, that great Life which decides all fundamental questions, and makes the foundation of Life, of Brotherhood, not that brotherhood which exists only for a day and a night, but the brotherhood which withstands all trials. Love requires freegiving from all people, whether they are merchants, preachers, or whatever else.

A priest said once to me, I am a little doubting about your teaching. I answered him, It is your right to doubt, but it is also my right, nay my

highest duty to speak always the truth, — may people believe it or not, — because only the manifestation of God in Life is true, and that which is true unfolds the freedom of all men, and the freedom of men makes their happiness, which is the true expression of virtue. I will give you this rule — when you conduct a funeral service, instead of taking money from the poor widow, you should give her something from your own pocket. Also, when you are called to court, to administer an oath, not only you should not do this, but you should seek to settle the difficulty, so that there will remain no enmity between the two parties. You will say, Where will all this end? — The end — have faith that the Lord has not sent you on earth to judge people, or to take money from the poor widows, but to fulfill His will. May these lies and exploitations disappear from the world! He to whom God has given a certain mission on earth, he must act absolutely in accordance with His will.

You say the Scriptures tell us that every power is given by God. — No! there is something omitted from this verse; it should read: „every righteous power is given by God.“ The Bolsheviks in Russia also have power, but you say that your power is given by God, while theirs is not. — No, this is not true! The law runs as follows: „every righteous power is given by God“. In every righteous power exists the law of Love. It is not absolutely necessary that the judge should condemn the criminal. In Turkey they issued a very good law by which the judge asks the defendant, Do you acknowledge that you are this man's debtor? — I do. — Then, return to him that which is due. This way

of deciding the difficulties is excellent. Nowadays, they postpone the case for one, two, three years, until, finally, you say, Where is justice? — There is no justice; this is only a waste of time, and we have been sent on earth to solve one of the most important questions. You will say this is a difficult matter. — It is difficult because your account books are heavy. You must burn them. — Oh, you will say, we do not believe such stories, — You will believe because to-morrow, when they bury you in your grave, the Lord will ask you, Did you burn your account books? There you will decompose hour after hour, and the worms will devour you. Then you will cry out: Return me, o Lord, to the world, that I may burn my account books! — No, others will burn them. All of you — mothers, fathers, children, are walking on coals of fire. Why? Because you have many accounts to settle. The Lord has two books — one is the book of Life, the other is the book of good and evil. The Lord is in His right to keep two books: He keeps an account of everything. He has every good intention in His relationship towards us. He does not ask us why we commit injustice, but He teaches us that there is a judgment. God renders judgement to teach us, through experience and practice, to fulfill His Laws, to do His will. No matter how sinful we may be, the moment we resolve to live according to His will, He erases all our sins, and remembers them no more against us. God says, Here is a man, here is one of my children who has resolved to live according to my laws! God is merciful and abounding in grace. He can cancel all our

debts. When some one does not want to live according to God's laws, there is a book of life which opens, and the Lord writes to this man's account all of his obligations. The people of to-day are all unfortunate; all nations are unfortunate. Why? Because they have ignored, and left unsolved, the most important of all questions. All priests, bishops, preachers, and statesmen must solve and decide this most vital question, not only here, but in the whole world.

There are two more factors who should have solved this question — they are the fathers and mothers on one side, the teachers and instructors on the other. They also have not solved it. Those who get married, and want to solve this question, they must ask themselves why did they get married. The marriages of to-day are not marriages, they are sales. After four or five years pass, you see the husband desert his wife, gets a divorce, and marries another woman. Time passes, and he leaves the second wife, and says, These women have turned my hair white, horrible reptiles they are!—Wonderful, the women are horrible reptiles, and the men are dreadful monsters! Then, where are the people? If all men are bad, and all women are bad, then, where is humanity? The assertion of this fact is not a solution of the problem. By the word „reptile“ we understand that men and women are cunning, but not virtuous. This is of vital importance. We must be virtuous in our relationship one to another. This question is difficult to solve. It is as difficult as it is to understand some high pieces of classical music. We know people who, after ten years of practice,

hardly venture to play in public one of these pieces of classical music. Do you think that without a great effort you can decide the great and deep question of Life and Love? Great effort is necessary, but do not become discouraged! This question is the most interesting, the most alluring, the most divine. When you come to that condition to understand God, your heart will become inflamed, will become tender, generous, and light will illuminate your mind, so that you will see such things in the world that you have never seen before. You will say, If we live like that, how can we earn our living? — If you live according to God's will, one of the great Masters will come to you, bearing a little wand which will have magical powers, and when you are in difficult circumstances, and feel hungry, you will tap gently with this little wand, and at once a table will appear before you filled with all kinds of luxuries; you will eat, and again you will tap with your wand, and everything will be taken away, and you will continue your way happily. Is this not an easy solution of the problem? You will say, This is a story from „a thousand and one nights“.—But is not our present life like a story, a fairy tale, is there anything real in it? I do not ask you to believe it, but one day, when you find yourself in the other world, you will laugh at the present unrealities of your life.

A man once told me one of his experiences. He had many debts, and often prayed to God to help him to pay them. One evening, he dreamed that some one came and brought him a bag of gold.

Just at this time, one of his neighbours came in, and said, That bag of gold is mine! They commenced to quarrel, and to fight, and in this fight they upset a bottle of water that was on the table, by his bedside; the bottle fell and broke, and the water flowed out. And when he awoke, he was crushing the table cover in his hands, the water was flowing over the floor, but the bag with the gold was not there. You will find yourself in a similar condition after death. When you awake in the other world, and look around yourself, and discover that you have none of those things which you prized so highly, and thought so necessary on earth, your condition will seem ridiculous.

The time is approaching for the people of to-day to come to their senses. Their minds are very obscure, their greatest desire is to insure themselves. This is right, but their way of attaining it is wrong. And in this manner their desires will never be realized.

I agree with you that we must be rich. I agree with you that we must be insured. I am not an advocate of poverty, but if we are rich, we must be the richest of the rich. The richest, according to me, is who carries Life in himself; the richest is he who carries Light within himself; the richest is he who carries food and clothing within himself; the richest is he who carries Love within himself. This is the greatest wealth. This is our understanding of Life and its riches. If you have gained these inner riches, everything else is easily attained. When some one has attained this rich inner Life, that will be a blessing not only for him, but also

for all those who are near and dear to him. Faith, great Faith is necessary!

You ask, Is all this what you have said true? I ask you, all this in what you believe and have faith, is it true? Let us put our faith to a test. If you desire to understand my faith, come to my home this evening, and not only for this evening, but I invite you for the whole year. I solve difficult problems in this way, and you must solve them in the same manner. We should put everything to a test. This question is not decided with money. If I give you a note of two or three thousand, or even of twentyfive thousand, that will not be the proper solution of the problem. Money causes dispute. I will give you an idea. I will give you only one grain of wheat, and this grain of wheat will be a blessing for you, if you only understand how to cultivate and develop it.

I will relate you another incident which happened during the time of Zenobee, the Egyptian Pharaoh. In his time, the laws of Egypt were very severe — all criminals received death punishment. One of the noted students of the White Brotherhood, Eshuah Bentham, was sent to Egypt to hold his examination, or, in other words, to be tested. He had to solve this problem, namely, to find some rational way by which to elevate the conditions of those unfortunate beings which were condemned to death for the slightest offense. After having solved this problem, he was to return to the school of the Brotherhood, and relate to them the manner of its solution. About this time, Pharaoh's daughter fell sick of an incurable disease, and Eshuah Ben-

tham went to the king and said, I will cure your daughter on condition that you grant me a certain favor. Zenobee answered, Ask whatever you wish, I am ready to grant you any favor. — I want from you to give an order to bring before me all those criminals which, according to your laws, are condemned to death, by having their hands and feet cut off, by having their eyes taken out, etc. In this maimed condition bring them to me. Pharaoh consented to this favor, and Eshuah Bentham cured the daughter of the king. Then Pharaoh gave the order: „All those criminals who have received the death punishment, after having received the punishment inflicted upon them, are to be brought before Eshuah Bentham“. They were brought into his room before him, one by one. Eshuah Bentham knew the laws by which they could be made whole, and he began to heal them reinstating the eyes of the one, the hands of another, the feet of the third, etc. And after he had healed them to their full health, he changed their faces, and gave them their freedom, advising them not to tell anyone how they were healed. All of these offenders became his pupils, and followed him. The people were astonished and inquired, How has this man drawn you unto himself? They answered, Has your head ever been cut from your shoulders? — No! — When your head has been cut from your shoulders, then you will understand who is Eshuah Bentham. To another they said, Have your hands ever been cut off? — No! — When your hands have been cut off, then you will understand and appreciate Eshuah Bentham. To the third they answered, Have you

had your feet cut off? — No. — When they are cut off, then you will understand and love Eshuah Bentham. To the fourth they answered, Have you ever been so unfortunate as to have your eyes and heart taken out? — No! — When your heart and eyes are taken out, you will understand, love, and follow Eshuah Bentham.

He who has this great inner Love, he must replace the heads of people, he must replace their feet and hands, he must replace their hearts and eyes. Our thoughts and feelings must be replaced; our minds and hearts must be replaced. Therefore, all our doubts must disappear, we must have perfect faith in one another, and not mistrust. We should have no contradiction between our thoughts, feelings, and actions. We must be ready to sacrifice all for God. God is the most known, the most High Being in the world; all that causes us to rejoice in the beauty of this world; all that impels us towards the higher, the divine, towards the virtues, this is God, this is the divine in us.

Thus, the voice of silence, the inner delicate, soft voice, this is God. This still soft voice speaks in all of us. How often you regret that you have not hearkened to this voice, and therefore, have made mistakes! The divine in us does not speak in the voice of thunder, but it speaks softly, humbly, and sometimes, when we make error, it says softly, Let it pass, there is a way of correcting all mistakes! Supposing that you have committed some error, and are too proud to acknowledge your error, that still soft voice murmurs, Do your duty, acknowledge your error!

I, as a rational being, when I see an ant in my road, I must not crush it under my food, but I must step aside, and let it pass. This small miniature insect does not realize that some great giant is coming towards it, but I, who see the ant, must step aside, so that it may pass unharmed. Therefore, God, who sees all our needs and weaknesses, has taken upon Himself to regulate the world. The world will be righted, it will not always remain so. But to bring about this state, you must accept this teaching, and adopt it in your lives. Try always to be joyful and happy, and you will have solved one of the greatest problems which occupies your mind — to love the Lord thy God with all thy hearts. Have you loved the Lord up to this time? You say, Yes, I have loved Him. — You have loved Him, but how? Indifferently, coldly, like ice. You have loved Him, but how? Your love is immature as a green pear. The ice melts, the pear decays. Where is your love? You have lost it.

When you begin to love God, the Infinite, you will never lose your peace and happiness. God will at all times speak to you, and your face will attain an unusual, attractive light. Therefore, we must all love God. Only then will our lives attain a real meaning, then God will teach us how to love, and we will love our neighbours as ourselves. The greatest art is to learn to love. God must enter and make His dwelling place within us because we are not Love—God is Love, we are not Life—God is Life. He will teach us how to love, and how to live. It is required of us to love the Lord our God with all our hearts, with all our souls, with

all our strength, with all our minds. This is a spiritual force, which every one of you can attain. You may say, I will wait a while, I will read what a certain philosopher has said, then I will decide. — You may read the works of thousands of philosophers, but they also have not solved this question. The question is solved in this way — love the Lord thy God! That means to love everything in the nature, to understand that everything in the nature is rational in its manifestations. When you raise your eyes towards heaven, and see the numberless stars, your heart will leap with joy and happiness. When you raise your eyes to the great glorious sun, your heart and your whole being should leap with exultation.

Some say that the sun is a great body of fire. I see every morning how the Lord takes the sun as a great burning light, and makes His rounds everywhere. He comes from the East. That is the way I see the sun. But behind this sun there is something still greater, more glorious, and behind our lives, in the same way, is hidden something still greater; behind this ordinary manifestation of life, there is something else, still greater, of which every one of you are conscious. This is the great divine in man.

We believe in that God who is Love, who is Life, who is Light, who is heat, who is food, water, clothing, and all that is within us. We believe in that God who has no need to reveal His Love outwardly. He wants His Love to pass through us, just as the water passes through the earthly strata, and is filtered, and rises to the surface of

the earth, purified. He wants all of us to be channels through which His Love may pass. If we allow His Love to pass through us, we shall receive His blessings and His good will, and then we will shall all be called sons of God. Is there anything higher than this — to be the sons of God? Is there anything higher than to live according to God's will? This is the most important question to be solved. Every one of us can solve it at once. After you have solved it, you will enter the world, and begin to learn. Before you stands a great divine Science. But first, you will have to attain eternal Love, eternal Life, to know God, to know the eternal Truth, in all its fullness. Then we will feel that we are a part of this great Life. Then truly we will be on the threshold of the dawning era, the era in which Universal Brotherhood, Love, Wisdom, and Truth will be established; the era in which loving souls will feel that they belong to one great family, that is both human and divine, the foundation of which will be Virtue, its measure Justice, its safety Wisdom, its happiness Love, and its meaning Truth. This is the great consciousness of the Oneness of All.

(Discourse held by the Master in Roustchouk,
on the 11-th of October, 1925.)

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tchenska str., 66, — Sofia (Bulgaria)